

hands he might receive the Holy Ghost."

"The Lord shall raise him up." The elders are to pray over him and anoint him with oil, but the Lord must do the healing, if he pleases, or rather if he knows it will be *best* to do so. Some people get well who had better die. Yes indeed, and the Lord is not to be blamed for it either; the doctors did it, as Dr. Pearson admits they sometimes do cure people. And because the anointing does not always effect a cure does not establish its inefficiency; nor does it prove that the prayers were ineffectual. Christ's prayers were not all granted. That most pathetic appeal "*O my father, if it be possible, LET THIS CUP PASS FROM ME,*" was not granted, or as John records it: "Father save me from this hour!"

Baptism is for the remission of sins, and burial of the old man and the resurrection of the new, but with many it is ineffectual. It is not the fault of the baptism, nor of the baptizer. The communion is intended to invigorate the inward man, but some eat damnation to themselves, and grow weak and sickly. Notice: they do this to *themselves*, and not to the ordinance. Now I can baptize and lay on hands, but I can neither remit sin nor impart the Holy Ghost. (Brethren do not administer the communion—we all break the bread and partake of the cup and pass it.) I can pray over the sick and anoint them with oil in the name of the Lord, but I cannot raise them up. The Lord can though, and will and does whenever it is *best* to do so, and he always knows just when it is *best* to heal the sick. And when he does not "raise them up," then it is best for them to die or remain sick awhile longer. That is the reason we should always close our prayers for the sick as Jesus did his for his delivery from the terrible ordeal he saw he was about to pass through: "Not my will but thine be done."

I have assisted in the anointing service of persons who were very sick, and recovered very speedily thereafter. I am now thinking of several cases that had been given up by the attending physician, and then sent for the elders; were anointed and rapidly recovered, and to the best of my knowl-

edge are still living. Now I am no healer; I'm an anointer. The Lord does the healing. Yes he does. If in the cases I have mentioned Bro. Pearson had been called, I would insist upon it that the Dr. had cured him, but as they went unto the Lord and were cured, I conclude that the Lord did it. See? Now, brother, let me admonish you to stick to the Gospel and its ordinances. Can I get an Amen or two to that? But stick to the Brethren branch as long as it stands squarely and wholly on the Gospel. And also, let us practice that other healing art: of pouring the oil of consolation into troubled hearts. It is so much better to heal than to wound. And in this art the Lord has committed the power *into our own hands*. We can cure "by words," and it is not "pow-wow" either. "A man hath joy by the answer of his mouth, and a word in due season how good it is." Pro. xv, 23.

"The Lord God hath given me this language of the learned, that I should know how to speak a word in season to him that is weary." Is. l, 4, I pray for such a tongue and for such a pen for myself and all who speak for the Lord and write for the EVANGELIST, and I feel that to this prayer I have a number of Amens. Amen.

Rosena, Cal.

THE BIBLE TEACHES THAT GOD HEALS.

BY LYDIA ANN BAKER.

DEAR BROTHER AND SISTER HARRISON:—May God's richest blessing be yours and all of his children's, but oh how often those that we suppose are God's children are the enemies of Christ, and his plain written word. "Whosoever therefore shall be ashamed of me and of my words in this adulterous and sinful generation of him also shall the son of man be ashamed when he cometh in the glory of his father, with the holy angels. Mark, viii :38.

I do thank God that I am not ashamed of his word, and the light that he has given me in his precious word; but ashamed, that I over looked many precious promises so many years of my life, but hope to improve the rest of my days more faithfully.

I would like to ask P. J. Brown a few questions through the EVANGELIST.

I can scarcely stretch my conscience to call you Brother Brown, but would like very much to do so, for if we are willing to take God at his word we are Brethren. Well, let us see what we find in the holy word of God. I believed that we can find enough in the New Testament to satisfy any one of a sound mind. I read part of the 10th, chapter of Matthew this morning. It teaches me that I should forgive you for your inconsistent words, in the last EVANGELIST. So if I have already forgiven I can call you, "Brother." Well I do thank God that we can have his love in our hearts if we are but willing to do so, but where *in all the Bible* do you find that God gives you the right to make light of Divine Healing? The old and the new Testament are so full of it, I won't try to defend it with "a four horse team," for I have a God to serve, and I don't think that he wants me to fight with that kind of a weapon.

Commence with Mark vi: 12,13

"And they went out and preached that men should repent and they cast out many devils, and anointed *with oil*, many that were *sick* and *healed them*." And in James v: 14,15 "Is any among you afflicted, let him call for the elders of the church and let them pray over him anointing him with oil in the name of the Lord and the prayer of faith shall save the sick and the Lord shall *raise him up* and if he have committed sins they shall be forgiven him."

In the next verse it says, "Confess your faults one to another and pray one for another that he may be healed; the *effectual fervent* prayer of a righteous man availeth much," but it says *righteous man*. Let us be honest with one another and with God. Yes, we have to be, if we want his holy word fulfilled in us. If I am not willing to make all wrongs right with all mankind it would be no use for me to call for elders to anoint me if I were sick, neither would I like to call for an elder that was not right with man and God, there is too much *sham work* by some. But we must not try to bring God's word down to fallen man just because some do not live up to their privilege in the Gospel. I do thank God for his holy word. Please read the xiv, chapter of St. John and espe-